

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. <i>Wa^a (By) The Dhoha^x (Early-Noon)^x.</i>	وَالضُّحَىٰ ﴿١﴾
2. <i>By² The Night^x <i>edha</i> (when/ whereas) [<i>it^x</i>] stilled.</i>	وَاللَّيْلِ إِذَا سَجَىٰ ﴿٢﴾
3. <i>Neither forsook you^g your^t Lord and nor [He] execrated³ [<i>you^s</i>].</i>	مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ ﴿٣﴾
4. <i>And surely The Hereafter^v (<i>is</i>) <i>kehayron</i> (choicer/- superior/ worthier) for you^g than The First-she^v.</i>	وَلَلْآخِرَةُ خَيْرٌ لَّكَ مِنَ الْأُولَىٰ ﴿٤﴾
5. <i>And surely will give you^g your^t Lord, so delight [<i>you^s</i>].</i>	وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰ ﴿٥﴾
6. <i>Has not[He] found you^g an orphan then [He] lodged-/retreated⁴ [<i>you^s</i>].</i>	أَلَمْ يَجِدْكَ يَتِيمًا فَآوَىٰ ﴿٦﴾
7. <i>And [He] found you^g a strayer then [He] aright-guided⁵ [<i>you^s</i>].</i>	وَوَجَدَكَ ضَالًّا فَهَدَىٰ ﴿٧﴾
8. <i>And[He] found you^g <i>aa'elan⁶</i> (an indigent/ provider for a large family) then [He] enriched⁷ [<i>you^s</i>].</i>	وَوَجَدَكَ عَائِلًا فَأَغْنَىٰ ﴿٨﴾
9. <i>So as-to the orphan so let not frustrate [<i>you^s</i>].</i>	فَأَمَّا الْيَتِيمَ فَلَا تَقْهَرْ ﴿٩﴾
10. <i>And as-to the requester so let not scold [<i>you^s</i>].</i>	وَأَمَّا السَّائِلَ فَلَا تَنْهَرْ ﴿١٠﴾
11. <i>And as-to by your^t Lord's boon^{w8} so let discourse [<i>you^s</i>].</i>	وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ ﴿١١﴾



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1. <i>Have not <i>nashrah</i> ([We]: delightedly drawn and opened) for you^g your^t chest.</i>	أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ ﴿١﴾
2. <i>And We unburdened <i>a'n</i> (off) you^g your^t <i>wezra⁹</i> (ill-burden/ sin/ offense).</i>	وَوَضَعْنَا عَنْكَ وِزْرَكَ ﴿٢﴾

¹ In Arabic the letter “و” is a letter used to *swear* in the name of Allah! In English the *equivalent* for swearing is “by!” Therefore, since this *Ayah* begins by making an oath by the name of “الضحى,” so we start with the word “by” and not “و” as “و” will *not* suffice the meaning!

² Ibid!

³ The objective pronoun of “قلى” omitted for “التخفيف”=“alleviation, lightening” or *Ayat's* end harmony (*rhyme*)! See *الذر المنثور لـ أحمد الحلبي*

⁴ Ibid, only here for “إفاوى”

⁵ Ibid, only here for “فهدى”

⁶ The word “عائلا” has *several* meanings, among them in this respect: (1) *indigent* and (2) *of numerous family*, i.e. a family of large number! See *اللسان*!

⁷ The word “أغنى” has double meanings: (1) *enriched*, (2) *sufficed*! But “enriched” includes *sufficed* and *not vice versa*! As “enriched” *made rich or richer, made fuller, more meaningful, or more rewarding* whereas “sufficed” *met the present needs of a specific task*! Hence “enriched” is *superior*!

⁸ See the *Lexicon* attached to this *Translation* for “*ne'amah*” (“boon”)!

3. Which ^x [<i>it</i> ^x] crackled ¹⁰ your ^t [back].	الَّذِي أَنْقَضَ ظَهْرَكَ
4. And We elevated for you ^s your ^t <i>thekra</i> (repute).	وَرَفَعْنَا لَكَ ذِكْرَكَ
5. So verily with the difficulty (<i>is</i>) an ease.	فَإِنَّ مَعَ الْعُسْرِ يُسْرًا
6. Verily with the difficulty (<i>is</i>) an ease.	إِنَّ مَعَ الْعُسْرِ يُسْرًا
7. So if finished you ^s <i>fanssab</i> ¹¹ (then let [you ^s] strive invoking).	فَإِذَا فَرَغْتَ فَانصَبْ
8. And to your ^t Lord then let-desire ¹² [you ^s].	وَإِلَىٰ رَبِّكَ فَارْغَبْ



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1. By ¹³ The Figs ¹⁴ and The Olives ¹⁵ .	وَالَّتَيْنِ وَالزَّيْتُونَ
2. By ¹⁶ <i>Ttoo're</i> (Mount) <i>Seeneen</i> (Sinai).	وَطُورِ سَيْنِينَ
3. By ¹⁷ this, The <i>Bala'de</i> ¹⁸ (city/ township) the trustworthy.	وَهَذَا الْبَلَدِ الْأَمِينِ
4. <i>Laqad</i> (verily, already and affirmatively) We created the humankind in <i>ahsa'ne</i> ¹⁹ (perfectest and beautifullest) a stature.	لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ
5. Afterwards <i>radadnaho</i> (We forthwith-returned him) (to) lowest lows.	ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ
6. Except, whom ^t they ^e believed and they ^e worked the righteous-works ^w ; so for them (<i>is</i>) remuneration other than slighted/severed.	إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ
7. So what (<i>makes</i>) you ^s deny after (<i>all</i>) by the <i>Deen</i> ²⁰ (<i>Requital's Day/ or Islam</i>).	فَمَا يَكْذِبُكَ بَعْدَ بِالْدِينِ
8. Is not Allah surely <i>ahka'me</i> ²¹ (wisest) (of) the rulers.	أَلَيْسَ اللَّهُ بِأَحْكَمَ الْحَاكِمِينَ

⁹ The word "وزر" = *we'zir*, in the word "وزرك" means: *heavy: burden/ sin/ offense!* Translated parenthetically here as "*heavy: burden/ sin/ offense*" as it is a *heavy: burden* which *impedes*, unless properly handled! It is *potentially* a sin or an offense for the "وزير" = *wizier* because he carries the heavy burden of the King to administer the affairs charged to him. And the vizier's responsibility is so enormous that if he makes a mistake, intended or not, it could be fatal to him and others! Thus, I chose to further *qualify* "*burden/ sin/ offense*" by the word "*il*" as such qualification, *really and truly best approximate* the seriousness of such a burden in reference! See *اللسان*!

¹⁰ The word "انقض" is not "انقض" Thus, "انقض" = "انقض" = "كما قال القرطبي" Thus, it means a *burden which makes it bearer to crackle* (making snapping sound) *his back* and makes him *suffer* and *indicate* that by *howling, moaning and groaning!* See *اللسان*, for "انقض" versus "انقض"

¹¹ Commentators of Qur'an differed widely as to the exact meaning of the word "انصب" So, *most likely it means* that when you *finished your obligatory duties* than *let-you^s strive in the extras of the invocations*, as such is the *core* of worship!!

¹² That means you urge to desire what Allah has and you surely need or want! That is make you're *ادعاء*!

¹³ In Arabic the letter "و" is a letter used to *swear* by the name of Allah! In English the *equivalent* for swearing is "*by!*" so, since this *Ayah* begins by making an oath by the name of "التين", so we start with the word "*by*" and not "*و*" as "*و*" will *not* suffice the intended *meaning*!

¹⁴ The Figs and the Olives may have symbolic meanings as names of mosques in certain cities, according to some Qur'an commentators; and the *Bala'de* = City of Mecca AlMukarramah = the trustworthy city; and *Ttoo'*=where Allah spoke to Moses, according to books of *التفسير*!

¹⁵ Ibid

¹⁶ See footnote 1 above regarding *او*!

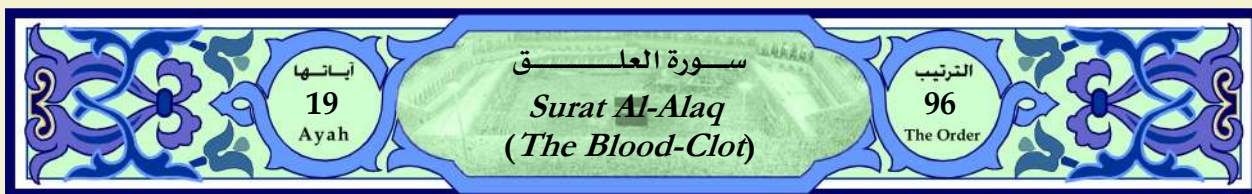
¹⁷ See footnote 13 above regarding *او*!

¹⁸ That is مكة المكرمة = Mecca Al-Mukarrama'te (The possessor of bounty and ennoblement)!

¹⁹ There is no English word for *أحسن* = *absane*! Both words *perfectest* and *beautifullest* are in their *adjective* sense!

²⁰ The word "*Deen*" means the *Day of Judgment*, or could be *Islam*, as "*Certainly the religion enda (by: Rule, Dicta, Munificence) of Allah (is) [the] Islam*" (S3:19)!

²¹ The word "*أحكم*" has *no* English equivalent *per se*; however only in the sense of having the *absolute knowledge* and *absolute justice* and *infinite divine wisdom*! Thus, His "*rule*" would be the *wisest* and *best* possible ruling!



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1. Let-read [you ^s]: by your ^t Lord's name; Who [He] created.	أَقْرَأْ بِأَسْمِ رَبِّكَ الَّذِي خَلَقَ ﴿١﴾
2. [He] created the mankind of an <i>alagen</i> ²² (<i>adherent-suspender/ blood-clot</i>)!	خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ﴿٢﴾
3. Let-read [you ^s]; and/while your ^t Lord (<i>is</i>) the <i>akramo</i> (<i>He Who is most: forgiver/ bounty-giver/ ennobler/ enabler of many usable traits</i>).	أَقْرَأْ وَرَبُّكَ الْأَكْرَمُ ﴿٣﴾
4. Who [He] taught by the pen.	الَّذِي عَلَّمَ بِالْقَلَمِ ﴿٤﴾
5. [He] taught the mankind what/which [he] knew not.	عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ ﴿٥﴾
6. Not-at-all ²³ ; verily the mankind surely tyrannizes.	كَلَّا إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنَاطِفٍ ﴿٦﴾
7. If [he] saw him (<i>i.e. self^w</i>) <i>istaghna</i> ²⁴ ([he] affirmably enriched).	أَن رَّاهُ اسْتَغْنَى ﴿٧﴾
8. Verily to your ^t Lord (<i>is</i>) the return ^w .	إِنَّ إِلَىٰ رَبِّكَ الرُّجْعَىٰ ﴿٨﴾
9. Have you ^s seen whom ^r [he] forbids.	أَرَأَيْتَ الَّذِي يَنْهَىٰ ﴿٩﴾
10. <i>Abdan</i> ²⁵ (<i>a: slave/ worshipper</i>) <i>edha</i> (<i>when/ whereas</i>) [he] prayed.	عَبْدًا إِذَا صَلَّىٰ ﴿١٠﴾
11. Have seen you ^s <i>en(if)</i> [he] [was] on the aright-guidance.	أَرَأَيْتَ إِنْ كَانَ عَلَىٰ اهْدَىٰ ﴿١١﴾
12. Or [he] commanded by the <i>taqwa</i> (<i>reverential guarding against Allah's displeasure</i>).	أَوْ أَمَرَ بِالتَّقْوَىٰ ﴿١٢﴾
13. Have seen you ^s <i>en(if)</i> [he] denied and [he] diverted.	أَرَأَيْتَ إِنْ كَذَّبَ وَتَوَلَّىٰ ﴿١٣﴾
14. Has not known [he], surely that Allah sees.	أَلَمْ يَعْلَم بِأَنَّ اللَّهَ يَرَىٰ ﴿١٤﴾
15. Not-at-all ²⁶ ; <i>la'en</i> (<i>indeed if</i>) not [he] ceased surely [We] (<i>shall</i>) drag him by the forelock.	كَلَّا لَئِنْ لَمْ يَنْتَهِ لَنَسْفَعًا بِالنَّاصِيَةِ ﴿١٥﴾
16. Forelock ^w liar-she ^y (<i>is</i>) wrongdoer-she ^y (<i>is</i>)!	نَاصِيَةٍ كَذِبِيَّةٍ خَاطِعَةٍ ﴿١٦﴾
17. So let summon/call ²⁷ [he] <i>na'deyaho</i> (<i>his club-fellows</i>).	فَلْيَدْعُ نَادِيَهُ ﴿١٧﴾
18. [We] shall summon the <i>zaba'neyata</i> ²⁸ (<i>Hell's rough-angels-policemen</i>).	سَنَدْعُ الزَّبَانِيَةَ ﴿١٨﴾
19. Not-at-all ²⁹ ; let-not obey him [you ^s]; and let-kowtow [you ^s] and <i>eqta'rib</i> ³⁰ (<i>let-festinely-approach</i> [you ^s]).	كَلَّا لَا تُطِعْهُ وَاسْجُدْ وَاقْتَرِبْ ﴿١٩﴾

²² The word “علقة” = “adherent-suspender,” = that which adheres as suspender or “clot” in both Arabic and English “علقة” or “adherent-suspender/clot” could be of any thing! But in this case of “bloody nature” perhaps it is “the mass of the zygote” (the union of the sperm and an ovum before its cleavage)!

²³ The word “كلا” is an article of negation particularized for deterrence and prevention!

²⁴ The word “أظهر أو أكد مغناته” = “استغنى” meaning showed or assured his richness! See اللبيب مغني!

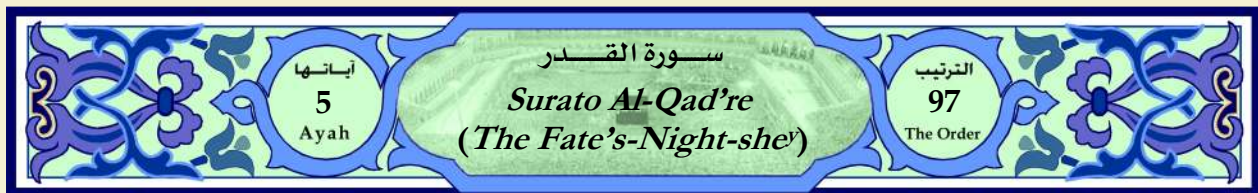
²⁵ The word “abdan” = “slave,” the denotation of this word is vastly paradoxical with respect to Allah vis-à-vis the humans! See the Lexicon attached to this Translation for an elaboration!

²⁶ The word “كلا” is an article of negation particularized for deterrence and prevention!

²⁷ The word “دعا” in “ادعوه” has many meanings, among them: summon, or صاح به=دعا صاحبه i.e. called cried (loudened) by him! See الهادي!

²⁸ The word “الزبانية” are, and Allah knows best, the rough angels-policemen of Hell! See التاج واللسان!

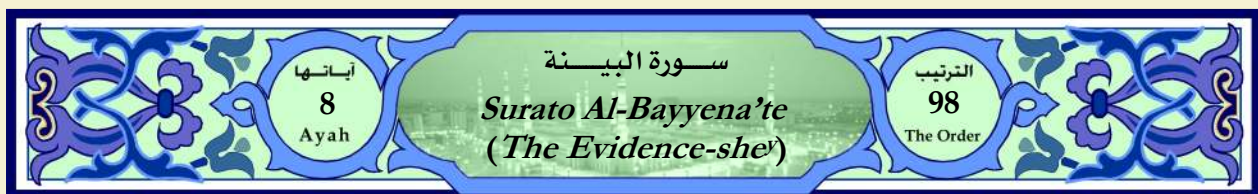
²⁹ See footnote 6443 above for the word “كلا”



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1. Verily We descended it ^x in the Fate's Night-she ^{y31} !	إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدَرِ ﴿١﴾
2. And what <i>adraka</i> (<i>profoundly caused you^s to know</i>) what (<i>is</i>) the Fate's Night-she ^y !	وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدَرِ ﴿٢﴾
3. The Fate's Night-she ^y (<i>is</i>) <i>khayron</i> (<i>superior/worthier</i>) than a thousand [month]!	لَيْلَةُ الْقَدَرِ خَيْرٌ مِنْ أَلْفِ شَهْرٍ ﴿٣﴾
4. <i>Tanazzalo</i> (<i>iteratively descend</i>) the angels (<i>i.e. Arch Angel Gabriele</i>) and <i>ar-Rooho</i> ³² (<i>mercy/Super Arch Angels/special Beings</i>) in it ^w by leave (<i>of</i>) their Lord of each command.	تَنْزِيلُ الْمَلَائِكَةِ وَالرُّوحِ فِيهَا بِإِذْنِ رَبِّهِمْ مِنْ كُلِّ أَمْرٍ ﴿٤﴾
5. Peace [she] ³³ (<i>is</i>) until outset (<i>of</i>) the early-dawn.	سَلَامٌ هِيَ حَتَّىٰ مَطْلَعِ الْفَجْرِ ﴿٥﴾



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1. Not were who ^r disbelieved they ^z of the book's folks and the <i>mushbrekeena</i> (<i>deities-partners with Allah/he-polytheists</i>) disjoining ³⁴ [<i>they^z</i>] until <i>ta'teyahom</i> ^w (<i>descends-on/comes-to them</i>) ^w the evidence-she ^{y35} .	لَمْ يَكُنِ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ مُنْفَكِينَ حَتَّىٰ تَأْتِيَهُمُ الْبَيِّنَةُ ﴿١﴾
2. A messenger of Allah recites [<i>he</i>] writes ³⁶ <i>muttabharatan</i> (<i>that are purged</i>) ^w .	رَسُولٌ مِنَ اللَّهِ يَتْلُو صُحُفًا مُطَهَّرَةً ﴿٢﴾
3. In it ^w (<i>are</i>) books ³⁷ forthright ^w .	فِيهَا كُتِبَ قِيمَةٌ ﴿٣﴾
4. And not separated who ^r <i>oto</i> (<i>had been accorded they^z</i>) the book, except from after what came-she ^y (<i>to</i>) them the evidence-she ^y .	وَمَا تَفَرَّقَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَةُ ﴿٤﴾
5. And not (<i>had been</i>) commanded they ^z except to worship they ^z Allah sincerely/faithfully ³⁸ they ^z	وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ

³⁰ The word “إقترب” is more particular than “قرب” as “إقترب” = “المبالغة في القرب,” i.e. indicative of a superlative of the approach! See التاج! So for such a superlative of the approach! So, “festinately” is used to qualify the approach in order to intensify it!

³¹ Commentators of The Qur'an give various meanings to “ليلة القدر,” translated here as “The Fate's Night!” So, “The Fate's Night-she^y is really: the absolute statistical-comprehensive measure and ultimate disposition of everything for the next year is decided by Allah in this night!” The Qur'an says: “And He created everything and He measured it absolute measure!” (S25:2)! Also, another Ayah: “Everything^x We created it^x by a measure!” (S54:49)! And last but not least the Ayah: “Qad (verily and affirmatively) made Allah for everything a measure!” (S65: 3)! See القرطبي!

³² See the Lexicon attached to this Translation for an elaboration about *ar-Rooh*!

³³ The [she] here refers to “ليلة القدر” = “The Fate's Night” which is a feminine gender in Arabic!

³⁴ That is to say “separating” or “differing” in terms of Mohammad (SAWS) and the Qur'an!

³⁵ The word “البينة” = “evidence^w” grammatically is a feminine, as shown by “إت التانيث” Hence, evidence^w!

³⁶ The word “هـ” in “مطهرة” qualifying “books,” referred to as “broken plural” thus its adjective is feminized!

³⁷ The word “هـ” in “قيمة” qualifying “books,” referred to as “broken plural” thus its adjective is feminized!

³⁸ The word “مخلصين” here is an adverbial (“حال”) construct, according “إعراب القرآن” by “أحمد صافي”

(are) for Him the religion *hunafa*³⁹ (rightly-incliners); and *youqeymo*⁴⁰ (to: up/sustain they^z the prescribed obligations of) the Prayer^w and *yona'to*^x (they^z accord the obligations of)^x the Zakata^{w41} (prescribed percentage of personal possessions)^w; and *tha'leka* (he-that-afar-it/that) (is) religion (of) the forthrightness^{w42}.

6. Verily who^r they^z disbelieved of the book's folks and the *mushrekeena* (they who partner deities with Allah/he-polytheists) (are) in Hell^w immortals they^z (are) in it^w; those, they (are) evilest (of) the creation.

7. Verily who^r they^z believed and they^z worked the righteous-works^w those they (are) *kbayro* (superior-/worthier) (of) the creation.

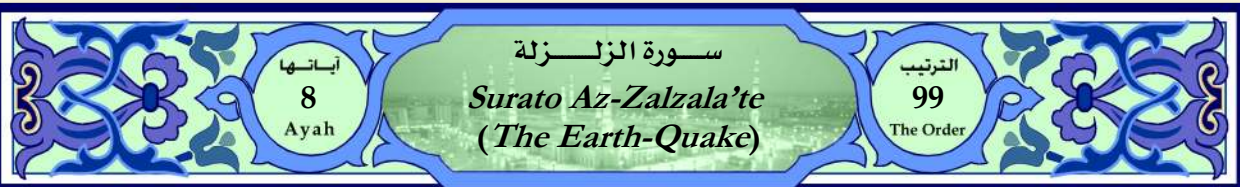
8. Their requital *enda* (with/by rule of) their Lord (is) Adn's (Eden's)⁴³ Paradises^w/Gardens^w, run^w from under it^w the rivers; immortals they^z (are) in it^w forever; delighted (is) Allah a'n (regarding) them and delighted they^z (are) a'n Him; *tha'leka* (he-that-afar-it/that) (is) for whoever *kbashaya* ([he] reverently-feared) his Lord.

مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقِيَمَةِ ﴿٩٩﴾

إِنَّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ فِي نَارِ جَهَنَّمَ خَالِدِينَ فِيهَا أُولَئِكَ هُمْ شَرُّ الْبَرِيَّةِ ﴿١٠٠﴾

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَئِكَ هُمْ خَيْرُ الْبَرِيَّةِ ﴿١٠١﴾

جَزَاؤُهُمْ عِنْدَ رَبِّهِمْ جَنَّاتٌ عَدْنٌ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ لِمَنْ خَشِيَ رَبَّهُ ﴿١٠٢﴾



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem* (The Multitudinous Mercy Giver)

1. If (had been) quaked-she^y the Earth^w its^w quake.

2. And *akhbraja'te* (emerged-she^y / produced-she^y) the Earth^w its^w heavinesses.

3. And said the mankind: what (is) for it^w.

4. Then-day [she] discourses its^w news.

5. By-verily your^r Lord [revealed]⁴⁴ for it^w.

6. Then-day issue the mankind *ash'tatan* (solitarily/-

إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا ﴿١﴾

وَأُخْرِجَتِ الْأَرْضُ أَثْقَالَهَا ﴿٢﴾

وَقَالَ الْإِنْسَانُ: مَا هَٰذَا ﴿٣﴾

يَوْمَئِذٍ تُخَدِّثُ أَخْبَارَهَا ﴿٤﴾

بَأَنَّ رَبَّكَ أَوْحَىٰ لَهَا ﴿٥﴾

يَوْمَئِذٍ يَصْدُرُ النَّاسُ أَشْتَاتًا ﴿٦﴾

³⁹ The word “حنفاء” in this *Ayah* is a second *adverbial* construct! See إعراب القرآن، لمحمود صافي and الدر المصون لـ إمام الحلي! The “leaning” is to the sound religion or faith of Ibraheem's (Abraham's); as he leaned away from his people's faith which was based on multiple idols' worships, i.e. polytheism!

⁴⁰ The word “أقام” in “يقيموا” has several meanings, but relevant to the Prayer there are two distinct but supportive of each other! But first what is the meaning of: “أقام” linguistically means:

“أدام، بمعنى أبقي أو استمر على دوام والدوام هو الحضور في زمان و مكان معين، معروف لدى الحاضر مسبقاً”

So, “يقيموا” means they: (1) *Maintain*, in the sense of *continuedness* and *keep up* of all the prescribed obligations, as in this *Ayah* (S2: 3). Also “أقام” has another “*sharey'ali*” prescribed meaning of: (2) *called or upped to perform* the Prayer itself, as in the *Ayah*: “And when you^s were in them, then you^s upped for them (the second call for) the Prayer,” (S4: 102). Note: Prayer and how to be done was established and revealed by Allah! Hence people do not establish Prayer they only maintain and perform it!

⁴¹ See the *Lexicon* attached to this Translation for what is exactly, the Zakah and its implications!

⁴² The word “قيمة” = “مستقيمة” i.e. means straight! See اللسان!

⁴³ The word “عدن” is unlike the Biblical concept of being the garden of first home of Adam and Eve! But the “عدن” is center of Paradise! According to Abdullah Ibn Omar, “عدن” is a palace in Paradise enters it but a prophet, seddique, or martyr!

⁴⁴ The word “أوحى” denotes at least six diverse meanings, all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another (e.g.: a commanded); and “الوحي” is fire or king! See اللسان!

scatteredly), le'youraw (to be made they^z to see) their works.

7. So whoever [he] works a *methgala* (weigh/ burden/ equipoise) (of) *dharraten*^w (small ant/ atom/ mote)^w (of) a *khayran*⁴⁵ (desirable/ worship/ goodness) [he] sees it^x.

8. And whoever [he] works a *methgala* (weigh/ burden/ equipoise) (of) *dharraten*^w (of) an evil [he] sees it^x.

لَيَرَوْنَ أَعْمَلَهُمْ ۖ
فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ۚ

وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ۚ



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem* (The Multitudinous Mercy Giver)

1. By⁴⁶ the coursers-she^{ym47} *dhabban*⁴⁸ (horse's chest noise).

2. Then the kindlers-she^{ym} *qadban* (flint-striking).

3. Then the attackers-she^{ym} *ssubhan* (by morning).

4. So roused they^y by it^x *nag'an* (dust/ loudness)⁴⁹.

5. So middled they^y by it^x a gathering.

6. Verily the mankind for his Lord (is) surely *kanoodon*⁵⁰ (an ingrate/ disobedient/ unappreciative).

7. And verily he (is) on *tha'leka* (he-that-afar-it/ that) surely *shaheedon* (witnesser/ testifier).

8. And verily he (is) for love of the *khayre* (desirables/ goodness/ riches/ possessions/ rain) surely hard.

9. Does then not know [he] *edba* (when/ whereas) (had been) jumbled/ topsy-turvied what (is) in the tombs.

10. And (had been) obtained what (is) in the chests.

11. Verily their Lord by them then-day (is) surely Proficient!

وَالْعَدِيدَاتِ ضَبْحًا ۚ

فَالْمُورِيَاتِ قَدْحًا ۚ

فَالْمُغِيرَاتِ صُبْحًا ۚ

فَأَثَرُنَّ بِهِ نَقْعًا ۚ

فَوْسَطْنَنَ بِهِ جَمْعًا ۚ

إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُودٌ ۚ

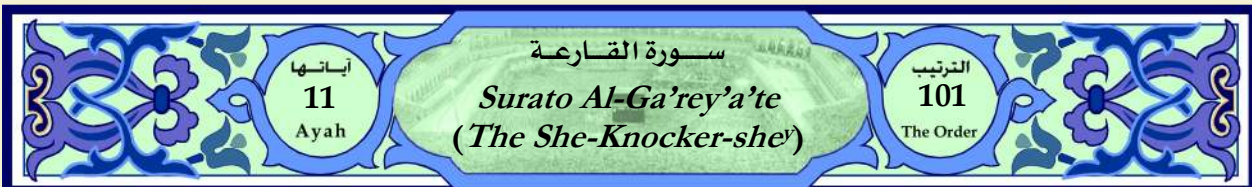
وَإِنَّهُ عَلَىٰ ذَٰلِكَ لَشَهِيدٌ ۚ

وَإِنَّهُ لِحُبِّ الْخَيْرِ لَشَدِيدٌ ۚ

أَفَلَا يَعْلَمُ إِذَا بُعِثَ مَا فِي الْقُبُورِ ۚ

وَحُصِّلَ مَا فِي الصُّدُورِ ۚ

إِنَّ رَبَّهُمْ بِهِمْ يَوْمَئِذٍ لَّخَبِيرٌ ۚ



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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⁴⁵ The word “خير” = “*khayron*,” and grammatically inflected “*khayren*” or “*kharaan*” all mean that which is desirable, of worthiness or goodness! Clearly charity, prayer, or any meritorious deed is surely “خير”!

⁴⁶ In Arabic the letter “ق” is a letter used to swear in the name of Allah! In English the equivalent for swearing is “by!” Therefore, since this *Ayah* begins by making an oath by the name of “العاديات,” so we start with the word “by” and not “ق” as “ق” will not suffice the meaning!

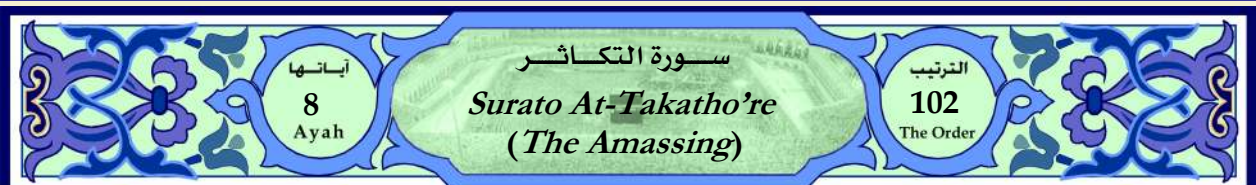
⁴⁷ The word “العاديات” being associated with or qualified by the word “ضبحا” say the linguists and many Qur’an commentators, shows that “العاديات” must be “horses” as the “ضبح” is typical of the horses and not the camels! However, they all mention the fact that *Ameer Al-Mu’ameeneen* Ali Ibn Abey Talib, may Allah be pleased with him, says (in an explanation of this very word “العاديات” to some-one and to Ibn Abbas) to be not the “horses” but the camels racing from *Arafah* to *Muzdalejah* to *Mena* during the *Hajj* time! And that since then Ibn Abbas had changed his mind and followed what *Ameer Al-Mu’ameeneen* Ali Ibn Abey Talib said!

⁴⁸ The word “*dhabban*” apparently there is no exact English equivalent for it, as it is an *adverb* describing a sound that comes out of the chest of a horse when that horse had exerted a lot of effort!

⁴⁹ The pronoun “به” in “به” refers to either the running of the horses or the place where the running occurred or both!

⁵⁰ The word “كنود” could also mean: disobedient, stinter evil-character, rejecter of the right, or he who expends Allah’s *ne’am* (all around sufficiencies, surpluses, good health and delight) in what displeases Allah!

1. The <i>Qa're'ato</i> ⁵¹ (<i>Knocker-she</i> ^y).	الْقَارِعَةُ
2. What (<i>is</i>) the <i>Qa're'ato</i> (<i>Knocker-she</i> ^y).	مَا الْقَارِعَةُ
3. And what <i>adraka</i> (<i>profoundly caused you^s to know</i>) what (<i>is</i>) the <i>Knocker-she</i> ^y .	وَمَا أَدْرَاكَ مَا الْقَارِعَةُ
4. Day be the mankind like the <i>fara'she</i> (<i>moths/ butterflies</i>) the <i>mabthoothe</i> (<i>that which was being scattered</i>).	يَوْمَ يَكُونُ النَّاسُ كَالْفَرَاشِ الْمَبْثُوثِ
5. And be the mountains like the <i>ehne</i> (<i>colored cotton</i>) the <i>manfo'she</i> (<i>that which is being carded or snelled</i>).	وَتَكُونُ الْجِبَالُ كَالْعِهْنِ الْمَنْفُوشِ
6. So as-to whoever [<i>be</i>] heavyed-she ^y his balances.	فَأَمَّا مَنِ ثَقُلَتْ مَوَازِينُهُ
7. Then he (<i>is</i>) in a living-she ^y <i>radhaya'ten</i> (<i>a condition which is delightful-she^y and delighting-she^y</i>).	فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ
8. Andas-to whoever [<i>be</i>] lightened-she ^y his balances.	وَأَمَّا مَنِ خَفَّتْ مَوَازِينُهُ
9. Then his stature/abode ⁵² (<i>is</i>) <i>Haveya'ton</i> ^{w53} (<i>Hell/ lowest Hell</i>) ^w .	فَأَمَّهُ هَاوِيَةٌ
10. And what <i>adraka</i> (<i>profoundly caused you^s to know</i>) what (<i>is</i>) <i>Heyah</i> ^w <i>Hell/ lowest Hell</i>) ^w .	وَمَا أَدْرَاكَ مَا هِيَهٗ
11. A Fire ^w intensely hot-she ^{y54} .	نَارٌ حَامِيَةٌ



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem* (*The Multitudinous Mercy Giver*)

1. <i>Alha</i> (<i>entertainingly-preoccupied/ distracted</i>) you ^b the amassing.	أَلْهَيْكُمْ التَّكَاثُرُ
2. Until visited you ^c the graves.	حَتَّى زُرْتُمُ الْمَقَابِرَ
3. Not-at-all ⁵⁵ ; will know you ^z .	كَلَّا سَوْفَ تَعْلَمُونَ
4. Afterwards not at all; will know you ^z .	ثُمَّ كَلَّا سَوْفَ تَعْلَمُونَ
5. Notatallif ⁵⁶ ; know you ^z the certitude's knowledge.	كَلَّا لَوْ تَعْلَمُونَ عِلْمَ الْيَقِينِ
6. Surely assuredly ⁵⁷ see [<i>you^f</i>] the <i>Jabeema</i> (<i>intensely-blazing Fire</i> ^w).	لَتَرَوُنَّ الْجَحِيمَ
7. Afterwards surely assuredly [<i>you^z</i>] see it ^w <i>ayna-al-yaqeen</i> ^w (<i>concretely/ individually</i>) ^w the certitude.	ثُمَّ لَتَرَوُنَّ عَيْنَ الْيَقِينِ
8. Afterwards surely assuredly ⁵⁸ [<i>you^z</i>] (<i>are to be</i>) asked then-day <i>a'n</i> (<i>regarding</i>) the <i>na'eeme</i> (<i>Paradise's/ [its] like</i>) <i>sufficiencies/ surpluses/ and ever-lasting delights</i>).	ثُمَّ لَتَسْأَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ

⁵¹ The word "القارعة" is rooted in "قَرَعَ" meaning *knocked*! But the "القارعة" is that "[She-]Knocker" which comes suddenly and shocks for its momentous and calamitous occurrence! Hence, "القارعة" is synonymous with "القيامة" that is the Day of Judgment!

⁵² The word "أمة" carries many meanings, among them: *stature/ abode*, or "أمة" = "mother" one homes to her! See القرطبي!

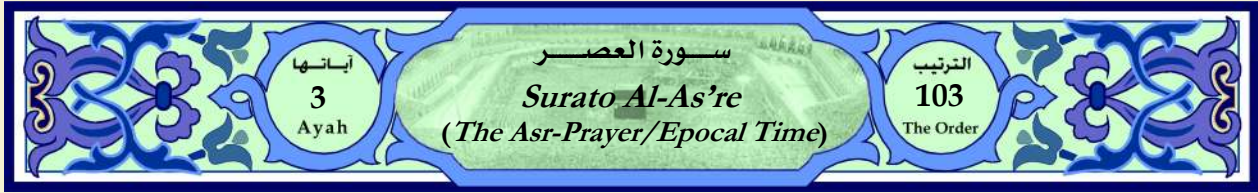
⁵³ The word "Haveyah" is a synonym for Hell! Some say the "Haveyah" is the name of the lowest door of Hell! See القرطبي!

⁵⁴ The word "حامية" meaning intensely hot and also in the feminine sense, see الهادي!

⁵⁵ The word "كَلَّا" is an article of negation particularized for deterrence and prevention!

⁵⁶ The particle "لَوْ" since it is a future-connected verb, probable to occur and not sure it's a present occurrence, such a "لَوْ" amounts to "if" or "when!" See مغني اللبيب، ابن هشام!

⁵⁷ The "ل" in "لَتَرَوُنَّ" and in "لَتَسْأَلُنَّ" in Ayah 7 and in "لَتَكُنَّ" in Ayah 8, all are juratory "ل" = "القسم" amounting to = "التأكيد", i.e. affirmation, expressed in all cases by "assuredly"!



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

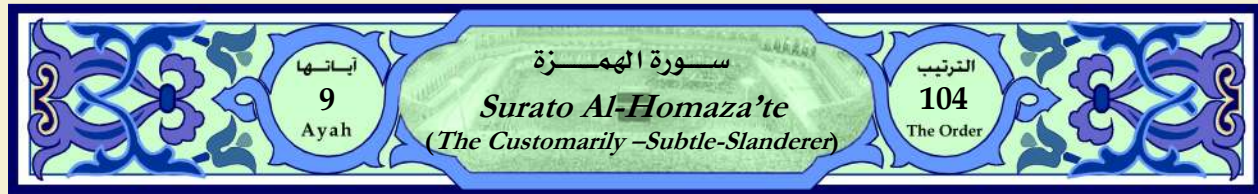
By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. By The *Asr'e*⁵⁹ (*Asr-Prayer*^w / *Epochal-Time*^x).

2. Verily the mankind (*is*) surely in a loss^x.

3. Except whom^r they^z believed and they^z worked the righteous-works^w and mutually enjoined they^z by the right and mutually enjoined they^z by the patience.

وَالْعَصْرِ
إِنَّ الْإِنْسَانَ لِفِي خُسْرٍ
إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا
الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ
وَتَوَاصَوْا بِالصَّبْرِ



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. *Waylon*⁶⁰ (*woe/ long lasting torture/ Hell*) for each *homazten* (*customarily-subtle-slanderer*) *lumazaten* (*subtle-slanderer*).

2. Who^p [*he*] gathered possession⁶¹ and *a'ddadabo*⁶² (*[he] for preparedness iteratively counted*) it^x.

3. [*He*] reckons that his possession immortalized him.

4. Not-at-all⁶³; surely [*he*] (*is to be*) assuredly cast in the *Hottama'te*^w (*she-the destructive hell*).

5. And what *adraka* (*profoundly caused you^s to know*) what (*is*) the *Hottama'to*^w.

6. Allah's Fire^w the (*made*) kindled-she^y.

7. Which^u *tatta'leao* (*overlooks/ knows*)^w over the *afeda'te* (*keen-preoccupation of the hearts*).

8. Verily it^w (*is*) on them *mua'ssadaton* (*arrantly shut-she^y*)⁶⁴.

9. In pillars extended-she^{ym}.

وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ
الَّذِي جَمَعَ مَالًا وَعَدَّدَهُ
يَحْسَبُ أَنَّ مَالَهُ أَخْلَدَهُ
كَلَّا لَيُبَدِّلَنَ فِي الْخُطْمَةِ
وَمَا أَدْرَاكَ مَا الْخُطْمَةُ
نَارُ اللَّهِ الْمَوْقِدَةُ
الَّتِي تَطْلُعُ عَلَى الْأَفْئِدَةِ
إِنَّا عَلَيْهِمْ مُّؤَصَّدَةٌ
فِي عَمَدٍ مُمَدَّدَةٍ

⁵⁸ The "ل" in "النسائل" is juratory "ل" = "القسم" amounting to = "التأكيد", i.e. affirmation, expressed by "assuredly"!

⁵⁹ In Arabic the letter "و" is a letter used to swear in the name of Allah! In English the equivalent for swearing is "by!" Therefore, since this *Ayah* begins by making an oath by the name of "العصر", so we start with the word "by" and not "و" as "و" will not suffice the meaning. Also, the word "العصر" could stand for "Epochal-Time" or the "Asr"-Prayer, before *Maghreb* and after *Ad-dhuhr* Prayer! See تفسير الفخر الرازي للصلاة الوسطى, which gives good rationale for anyone of the Five Prayers to be the Prayer the middle!

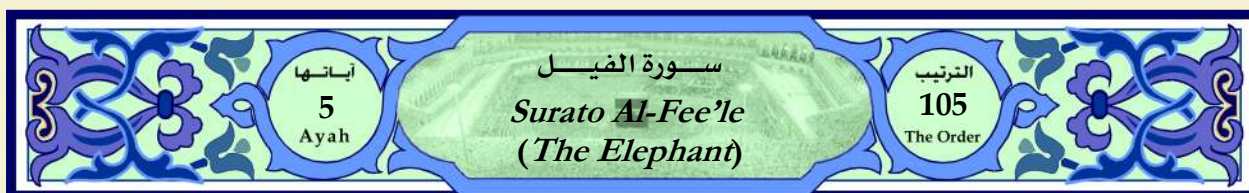
⁶⁰ *Waylon* (*woe, long lasting torture, valley in the Hell with intense heat that it melts every-thing that is in it*)!

⁶¹ The word "المال" means all the possessions a person could amass, be it money, real estate, any property, but especially camel stocks in ancient times! See اللتاج.

⁶² The word "عدده" has several meanings: (1) iteratively counted it, (2) counted it in preparedness for living, (3) simply counted it.

⁶³ The word "كلا" is an article of negation particularized for deterrence and prevention!

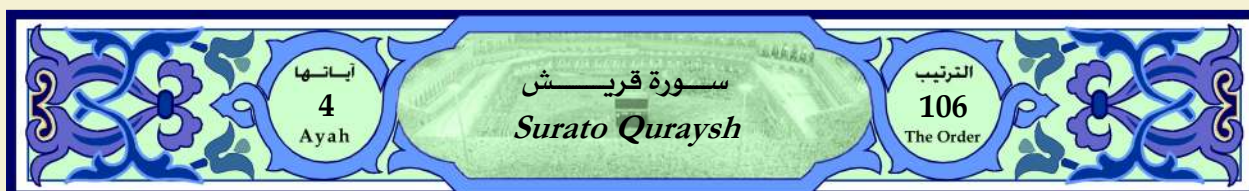
⁶⁴ The word "مؤصدة" means firmly or completely or arrantly closed!



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

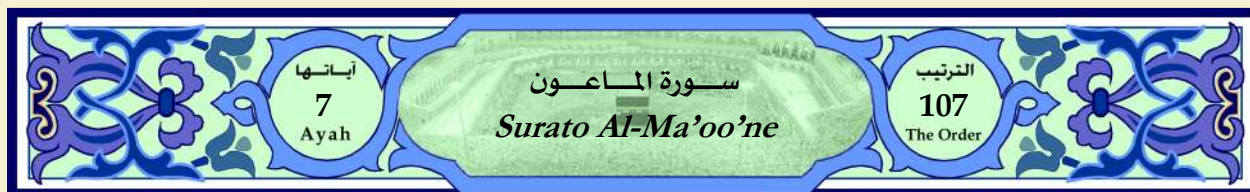
- | | |
|--|---|
| 1. Have not seen [you ^s] how your ^t Lord did by the elephant's companions. | أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ
الْفِيلِ ﴿١﴾ |
| 2. Has not [He] made their scheme in a misguidance. | أَلَمْ يَجْعَلْ كَيْدَهُمْ فِي تَضَلُّلٍ ﴿٢﴾ |
| 3. And [He] sent on them birds <i>Ababeela</i> ⁶⁵ (schools of birds in succession). | وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ ﴿٣﴾ |
| 4. [It ^w] cast them by stones of <i>Sejeelen</i> (mixture of clay and stones). | تَرْمِيهِمْ بِحِجَارَةٍ مِّن سِجِّيلٍ ﴿٤﴾ |
| 5. So [He] made them like <i>assfen</i> (stubble) <i>ma'akoolen</i> ⁶⁶ (that which is: eaten and excreted). | فَجَعَلَهُمْ كَعَصْفٍ مَّأْكُولٍ ﴿٥﴾ |



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

- | | |
|---|---|
| 1. Lo ⁶⁷ ; <i>Quraysh</i> 's concord. | لَا يَلْفَافُ قَرَيْشٌ ﴿١﴾ |
| 2. Their concord (of) the winter and the summer journey. | إِلَّا لَفِهُمُ رَحْلَةَ الشِّتَاءِ وَالصَّيْفِ ﴿٢﴾ |
| 3. So let worship they ^r Lord (of) this The House. | فَاعْبُدُوا رَبَّ هَذَا الْبَيْتِ ﴿٣﴾ |
| 4. Who ^a <i>att'ama</i> ([He] caused to ingest/fed) them from a hunger and [He] secured them from a fear ⁶⁸ . | الَّذِي أَطْعَمَهُم مِّنْ جُوعٍ
وَعَآمَنَهُمْ مِّنْ خَوْفٍ ﴿٤﴾ |



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

- | | |
|--|---|
| 1. Have you ^g seen who ^x [he] denies by the <i>Deen's</i> ⁶⁹ (<i>Requital's</i>) Day. | أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالْدينِ ﴿١﴾ |
| 2. So <i>tha'leka</i> (he-that-afar-it/that) (is) who ^x <i>yado'ao</i> ([he] snubs/rebuffs) the orphan. | فَذَلِكَ الَّذِي يَدْعُ الْيَتِيمَ ﴿٢﴾ |
| 3. And not urges [he] on <i>ita'aame</i> (giving: wheat/edible-/food-grains) ^x the poor. | وَلَا يَحْضُ عَلَى طَعَامِ الْمِسْكِينِ ﴿٣﴾ |

⁶⁵ The word "*Ababeel*" means schools of birds in succession! See **الراغب**!

⁶⁶ That is to say that which was eaten by the animals and was excreted!

⁶⁷ The letter "ل" in "لا يلف" is a "ل" of *wonder* or *surprise*! See **الطبري**!

⁶⁸ Some Arabic linguists said that: "الخوف" = "القتل" See **تاج العروس** and **اللسان**!

⁶⁹ The word "دين" = *here* means *Day of Judgment*, where people are *recompensed according to their dues*!

4. So *Waylon* (woe/ruin/valley in Hell) for the prayers⁷⁰.

قَوِيلٌ لِّلْمُصَلِّينَ ﴿١﴾

5. Who^r they *a'n* (regarding) their Prayer^w (are) *saboona*⁷¹
(they who are unmindful/inattentive).

الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ ﴿٢﴾

6. Who^r they *youra'oona* (pretend/feign they^r).

الَّذِينَ هُمْ يُرْآوْنَ ﴿٣﴾

7. And disallow they^z the *ma'oona*⁷² (any-thing of use or benefit).

وَيَمْنَعُونَ الْمَاعُونَ ﴿٤﴾



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem* (The Multitudinous Mercy Giver)

1. Verily We gave you^s the *Kanthera*⁷³ (multitudinousness).

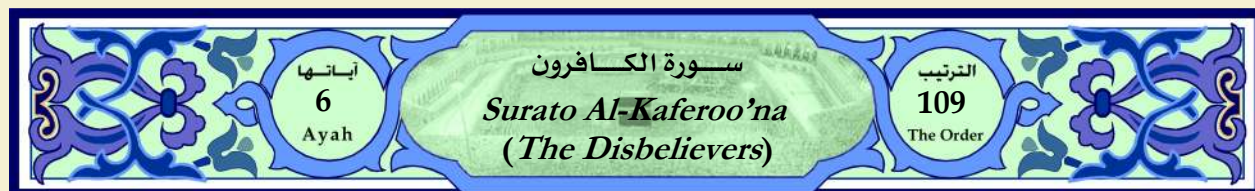
إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ ﴿١﴾

2. So let-pray[yous] for your^t Lord and *inhar* (let-slaughter [yous]).

فَصَلِّ لِرَبِّكَ وَانْحَرْ ﴿٢﴾

3. Verily your^t detester, he(is) the *abtar* (most-progeny-cut-off).

إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ ﴿٣﴾



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem* (The Multitudinous Mercy Giver)

1. Let-say [yous]: O you the disbelievers.

قُلْ يَا أَيُّهَا الْكَافِرُونَ ﴿١﴾

2. Not worship [I] what worship you^z.

لَا أَعْبُدُ مَا تَعْبُدُونَ ﴿٢﴾

3. And not you^f (are) worshippers (of) what [I] worship.

وَلَا أَتُمِّعُ عِبَادُونَ مَا أَعْبُدُ ﴿٣﴾

4. And not I am worshipper (of) what worshiped you^z.

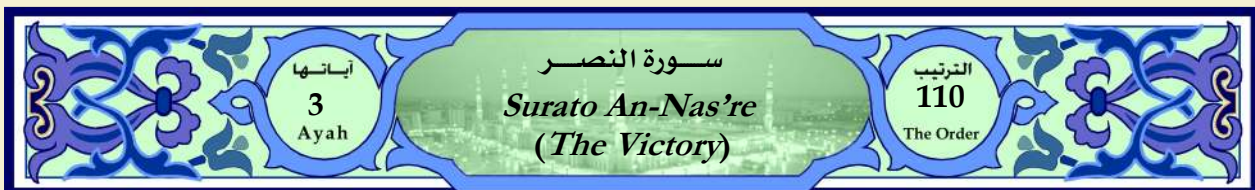
وَلَا أَنَا عَابِدٌ مَا عَبَدْتُمْ ﴿٤﴾

5. And not you^f (are) worshippers (of) what [I] worship.

وَلَا أَتُمِّعُ عِبَادُونَ مَا أَعْبُدُ ﴿٥﴾

6. For you^b (is) yourⁿ religion and for me (is) [my] religion.

لَكُمْ دِينُكُمْ وَلِيَ دِينِ ﴿٦﴾



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem* (The Multitudinous Mercy Giver)

⁷⁰ The word "prayer" as a *noun* has dual meanings: (1) a solemn and humble approach to Divinity in word or thought usually involving beseeching, petition, confession, praise; (2) *one that prays*: a supplicant! See *Merriam Webster's Unabridged Dictionary*! So, here the word is used in its meaning number (2)!

⁷¹ The word "ساهون" is *masculine, plural subjective noun*, meaning: *they who are unmindful of a present/future situation*!

⁷² The word "الماعون" carries many meanings! *Emam Al-Qurtubi* mentioned *twelve* different meanings! Among them the *Zakah*, or *anything of use or benefit*!

⁷³ The word "Kanther" literally mean "multitudinous!" However, Qur'an commentators mention many different meanings! Among such meanings, *Emam Al-Qurtubi* mentioned *sixteen* different meanings, beginning with a *river in Paradise*, the *Qur'an*, *Prophet-hood*, the *various miracles* which the Prophet (SAWS) was given!

1. *Edha* (*when/whereas*) came, Allah's succor and the he-opening⁷⁴ (*victory*^s).
2. And you^g saw the mankind entering in Allah's religion [*in manner of*]⁷⁵ droves.
3. Then *sabbeh*⁷⁶ (*let-say [you^s]: subhana Allah*) by your^t Lord's praise and *istaghferho*⁷⁷ (*let-seeke [you^s] His forgiveness*); verily He [was] *Tanwaban* (*iterative Relent*).

إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ
وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي
دِينِ اللَّهِ أَفْوَاجًا
فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ
إِنَّهُ كَانَ تَوَّابًا

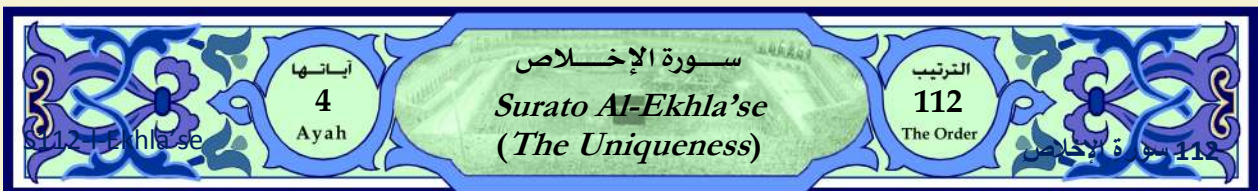


بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem* (*The Multitudinous Mercy Giver*)

1. *Tabbat* (*marred/discomfited*) both hands^w (*of*) *Abey Lahab* and *tabba* (*marred/discomfited [he]*).
2. Not enriched⁷⁸ *a'n* (*regarding*) him his possession and what [*he*] earned.
3. Shall *yassla*⁷⁹ (*[he] shall be broiled on/by*) a Fire^w flame-possessor^w.
4. And his woman, the firewood's *hammalata*⁸⁰ (*iterative bearer-she^y*).
5. In her *jeede*⁸¹ (*neck/collar*) (*is*) a rope (*of*) *masaden* (*collar of: palm-leaf/iron/cowry/combining all the aforesaid*).

تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ
مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ
سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ
وَأَمْرَأَتُهُ حَمَّالَةَ الْحَطَبِ
فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem* (*The Multitudinous Mercy Giver*)

1. Let-say [*you^s*]: He (*is*) Allah, *Abadon*⁸² (*Unique-One*).

قُلْ هُوَ اللَّهُ أَحَدٌ

⁷⁴ The word "الفتح" here could mean: the *overwhelming-victory*, the *decisive rule*, the *attainment all in favor of the Muslims*! It is prefixed by "he-" to indicate the *masculine-gender* of the word in Arabic!

⁷⁵ The reason for the bracketed "*in manner of*" is because "أفواجًا" is *adverbial*, for which there is *no* English equivalent! See إعراب القرآن، لمحمود صافي، for "أفواجًا" as an *adverbial construct*!

⁷⁶ The phrase "*subhana Allah*," means: *singling Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around*!

⁷⁷ The word "استغفره" = "اطلب غفرانه" = "let-[you^s] seek His forgiveness!" In English there is *no seemly way* to say: "استغفر" *per se*! So I settled for saying: "[you] seek forgiveness!" In this case "[you] seek His forgiveness!"

⁷⁸ The word "أغنى" has double meanings: (1) *enriched*, (2) *sufficed*! But "enriched" includes *sufficed* and *not vice versa*! As "enriched" made *rich or richer, made fuller, more meaningful, or more rewarding* whereas "sufficed" met the *present needs of a specific task*! Hence "enriched" is *superior*!

⁷⁹ The word "يصلى" transliterated "*yassla*" here for lack of a properly corresponding word in English, means *broil simultaneously from all sides*, as if the entire body is *immersed* in the intensely kindled Fire!

⁸⁰ The expression "the firewood's iterative bearer" is figurative Arabic *tongue* expression, meaning: he/she who goes around as *slanderer or calumniator*!

⁸¹ The word "جيد" = "العنق و قيل مقلده" i.e. could mean the "neck" or the "collar!" See اللسان!

⁸² See the *Lexicon* attached to this Translation regarding "أحد"!

2. Allah The *Ssamad*⁸³ (*The: Solid/ Eternally-Self-Sufficient*).

اللَّهُ الصَّمَدُ

3. Neither begets [He] and nor [He] (*had been*) begotten.

لَمْ يَلِدْ وَلَمْ يُولَدْ

4. And not was for Him *kofo* (*compeer*) (*of*) an *abadon*⁸⁴.

وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

آياتها
5
Ayah

سورة الفلق
Surato Al-fala'qe
(*The Daybreak*)

الترتيب
113
The Order

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem* (*The Multitudinous Mercy Giver*)

1. Let-say [*you*]: [*I*] refuge by Lord (*of*) the *fala'qe* (*daybreak*).

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ

2. From [*evil*] (*of*) what [*He*] created.

مِنْ شَرِّ مَا خَلَقَ

3. And from evil (*of*) a *Gha'seqen*⁸⁵ (*the night's darkness/ eclipsed-moon/ dark snake*) *edha* (*when/ if*) *waqaba* (*[it^x] sank*).

وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ

4. And from evil (*of*) the *naffathat'te*⁸⁶ (*blowers-she^m*) in The knots^w.

وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ

5. And from an envier's eviled *edha* (*when/ if*) [*he/ she*]⁸⁷ envied.

وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ

آياتها
6
Ayah

سورة الناس
Surato An-Na'se
(*The Mankind*)

الترتيب
114
The Order

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem* (*The Multitudinous Mercy Giver*)

1. Let-say [*you*]: [*I*] refuge by Lord (*of*) the mankind.

قُلْ أَعُوذُ بِرَبِّ النَّاسِ

2. King (*of*) the mankind.

مَلِكِ النَّاسِ

3. *Ela'he*⁸⁸ (*Deity*) (*of*) the mankind.

إِلَهِ النَّاسِ

4. From evil (*of*) the whisperer^x the *khanna'se*^x (*iterative bider/ withdrawer out of humility and lowness*).^x

مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ

5. Who^x [*he*] whispers, in the mankind's chests.

الَّذِي يُوسْوِسُ فِي صُدُورِ النَّاسِ

6. From the *jenna'te* (*Jinn/ band of Jinn*)^x and the mankind^x.

مِنْ الْجِنَّةِ وَالنَّاسِ

⁸³ The word "*Samad*" means: *solid*, eternal-Self-Sufficient! See الطبري

⁸⁴ See the *Lexicon* attached to this *Translation* regarding "أحد"

⁸⁵ The word "*ghaseqen*" has three different meanings: (1) *the darkness of night* (2) *eclipsed-moon*, (3) *dark colored snake*! See التاج

⁸⁶ The word "[*blowers-she*]" means a common form of witchcraft in Arabia, of women to tie knots in a cord and blow upon them with imprecations (curses)!

⁸⁷ The word "*حاسد*" applies to *both* the *masculine* and the *feminine*, as The Arabs do *not* say: "*حاسدة*" in their language!

⁸⁸ The word "*elab*" = "*deity*" The *older* (1920s or earlier) versions of the Bible speak "*Alab*" (i.e. *misspelled* Allah), of *eloab*; and *elohim* as designation of *Yahweh*, the God of Israel! Lately however, this footnote was *deleted* from the Bible prints!

This revision was completed on the morning of Monday, January 01, 2007! Also revised today, Thursday August 09, 2007! Further revised, Thursday September 06, 2007! Further revision, Thursday October 01, 2007! This revision was completed on Thursday 23, April, 2009. This revision was completed on Friday 07, August 2009 and on Tuesday 28 of December 2010. Finally on Monday 20/06/2011!